

Ashland College Debt Once More.

It has been announced that the amount is made up and the first installment is due. It is secured in this way: Brethren H. K. Myers, David Bailey and a few others gave their individual note for 1800 dollars. But there is actually about one thousand dollars yet back, and of course, if it is not made up, these brethren would have to pay it, which I think, would not be right, as they have already paid their big share.

The reason of this announcement is that the amount is so nearly made up that it is certain it will be and the trustees are eager to pay off as much of the indebtedness as possible and stop the interest that is so rapidly accumulating. Our experience is that it is more difficult to make the collections than get the subscription. It is true that times are a little hard. But more imaginary than real. Now come up promptly and pay your subscriptions, and do not let it be a drag. Remember the interest is increasing the debt every day.

Brother Holsinger in his last, announced that all but one thousand dollars was secured and that he had been in all the churches, and wants to know what next to do.

I have a suggestion to offer, that is this, let each member in the church give 50cts. (No one is so poor but can make up this amount and if so let some who are able pay it for them.) Have each church to make these collections and report to Holsinger or H. K. Myers at Ashland, O. Some one may say that such an amount collected would more than make the thousand dollars. If may but we must make allowance for shrinkage on subscriptions and interest accumulating, and if we should have a surplus of a thousand or more it would not be lost.

Now brethren what say you?

If my suggestion is not practicable give us something better. But let us act at once and get this debt out of the way.

I know it is not very pleasant to have so many appeals through the paper, but it is the best we can do to keep this before the minds of the Brotherhood.

JOSIAH KEIM.

Louisville, Ohio.

Miami Valley Items.

Our protracted meeting at Pleasant Hill, Ohio, closed last Monday evening; result, twenty-four accessions. "Closed too soon" is the general verdict.

We trust, however, that those who have been deeply impressed and nearly convinced will still meditate over these things, and eventually decide to cross "over the line."

We closed the meetings with a communion service.

Hitherto this congregation had been in the habit of extemporizing tables for each successive love feast. They just had the same trouble and work to do over each time. But on this occasion they decided to so arrange the seats that the tables can be attached to them in the future with very little trouble. This took some time and work, and we were not able to have our preparatory services before 5:30 P. M.

The preparatory services were necessarily brief. As our meet-

ings were about to close, we made an earnest and final appeal. Two more answered the invitation.

While brother Mallott administered the ordinance of baptism, I made the few final arrangements for the feast.

Our tables were full, and on the sister's side, rather crowded. I cannot give the exact number, but there were somewhere in the neighborhood of eighty. The services were solemn and impressive. All enjoyed them, and if we are to judge by the countenances, actions and expressions of the members, we must conclude that the church was substantially blessed.

Bro. Mallott endeavored himself to the people of this neighborhood. They will long remember his visit, and all seemed loathe to see him leave.

On Tuesday morning, in the face of a north-westerly rain-storm, in company with Bro. Silas Shook and family, we drove over to North Star, a distance of twenty-six miles.

We had a meeting on Tuesday evening. On Wednesday morning, we met with the members of the North Star congregation at the home of Dr. Pearson, and Bro. Silas Shook was ordained to the ministry.

This is the brother Shook that is now making preparations to move to Ashland, so that he may qualify himself for the ministry. He will attend College for several years. He is a young man of great promise. We pray God will so bless him that he may spend long life of useful service in the grand old cause.

Just previous to my departure for Miami Co., I received the intelligence that five members of the family of brother Abraham Beechly, near the Soldier's Home, were down with the Typhoid fever. We were told, however, that they were getting along as well as could be expected. We trust the Lord will so bless them that they may soon recover their usual health. I am sorry that circumstances were such that I could not visit them in their affliction. Ira, Lizzie, Susie, Belle and mother Beechly are the afflicted ones.

Bro. Bailey's "Minister's Home Reading Circle" idea is a good one. I hope that a good many of our old and young ministers and lay members will follow out the idea. A good store of general knowledge will hurt none of us, and our ministers will find it a great help. As the "circle" grows in interest and desire for knowledge, many new features can be added.

Bro. Beer's "Big tree" article contains a great moral, and brings into prominence a common failing—we are all apt to measure down "close to the ground," and where the figures will show out to the best advantage, even if they are not a fair representation of things as they really are. This thing of taking advantage of the peculiar constructions of a tree, and under the guise of plausibility, to make it appear larger than it is, is a kind of deception that we often meet under other circumstances, when trees are not the objects of consideration. We may say they are merely "exaggerations," but truly they are bare-faced falsehoods.

Bro. Brown is quite enthusiastic over the California camp

meeting, and he has aroused my desire to enjoy just such a feast of love. He says "if we could have the assurance of dry weather in Ohio, I would certainly move for an annual State camp meeting there." Why not have one any way? We could so arrange the locality, that we could, in case of rain, have houses or barns to which we could retire.

The revival at Oakville, Ind., under the preaching of Bro. J. H. Swihart was just grand. I feel like giving three cheers for the Lord, the Brethren church and brother Swihart.

In the discussion on Open Communion, we make strange assertions, and then argue for or against them as if the assertions had an existence.

We talk about the "commandments" as if they only had reference to the ceremonies instituted and taught by the Lord, and which have become a part of the Christian service. Such passages as "contend earnestly for the faith once delivered unto the saints," "must examine ourselves whether we be in the faith," "sound in the faith," "we should keep the ordinances as they were delivered unto us"—these texts I select from a recent article—and they are used as if they had direct reference to the ceremonies, instituted by the Lord and nothing else. Now, let us remember that we take great delight in giving our creed as "the Gospel, the whole gospel and nothing but the gospel." Charity is one of the greatest truths taught us, and selfishness one of the evils most severely denounced. Therefore all the ceremonies are so instituted as to teach and develop the one, and eradicate the other. This is one of the grand objects of the Lord's teaching.

Prayer, self-denial, song, social and public worship, almsgiving, integrity, patience, and all the graces that should beautify a Christian life, are among the ordinances, and are contained in the command of Jesus, when he says in the commission, "teaching them to observe all things whatsoever I have commanded you."

We do not declare "the whole counsel of God," when we confine ourselves to the mere obedience of the ceremonies.

As Progressive Christians, we should show how these ceremonies are intended to develop the graces of the soul, ripen the fruits of the spirit, and build up the character of man, we thus grow in grace, and become christlike.

Because some one outside of our organization happens to commune with us, "there seems to be no reason under the sun, why we should try to maintain a separate existence as a church; but we should at once disband, and go to the various sects, where we can have our whims gratified," is not a very strong argument. We, or at least I, belong to the Brethren church and expect to cling to it, just because we can observe these ceremonies instituted by the Lord, and because we have no creed but the gospel.

The idea of disbanding our organization, giving up all our loved institutions because some one comes to commune with us, is not well taken. My love for the institutions of the Lord is stronger than that.

There was a time in our history when we professed to feel very much mortified because the old Mother church proclaimed

herself as "THE" church. I find a tendency amongst some of our own Brethren to do the same. The text so often quoted "Let a man examine himself," is said to be addressed to the church. Every one admits that. Now shall we proclaim ourselves as "the" church. That is what we are doing.

Does not Bro. Ridenour acknowledge other denominations as fellow Christians when he "brothers" and "sisters" them, associates with them spiritually, prays with and for them &c., &c.? Then could we not just as reasonably ask, what reason is there for a separate organization, we may as well disband &c.? It seems we are not "the" church only at our love feasts, at all other times we are on an equality.

May not some that we treat so brotherly at our usual meetings, ask why they could not be taken in on their baptism, seeing that they are acknowledged as fellow Christians. The answer you would give in this instance, would do for that Episcopal lady, who desired to come with us on her baptism.

Again, it is thought that open communion is practiced because of the popularity it brings us. That can be denied in many, if not the majority of cases. But if we have exclusive views, why do we call others than the Brethren, "brothers" and sisters? Is that for popularity? If they are not brothers and sisters why do we do it? It is the duty of all Christians to love everybody who loves the Lord, and even if they don't, we should love them any way. If they cannot see and believe as we do, we are sorry for it, and we should try, if we are right, to lead them in the same way.

I will quote again: "It is thought by the advocates of open communion, that it will have a tendency to induce those who partake with us, finally to unite with us. But this evidently is a delusion. If they can keep the ordinances of the Lord's house by coming to our communion tables, they will ease up their consciences in that way and stay where they are." Brethren, that is a very doubtful argument. It is not to our credit to use such. And the Brethren church ought not to be called on to endorse it. I have known instances where persons have united with us just on that ground. I wonder if any one knows of an instance where a person has been induced to unite with us because we refused them a place at the Lord's table?

So far I am individually concerned, I am not over anxious that any one should commune with us, neither am I anxious that they should stay away. It is a matter of individual responsibility. But I am anxious for the record of the Brethren church. We dare not go on record as gospel people, and then turn against our principles. The question in my mind is, shall we recognize other Christian bodies as fellow Christians? Shall we give them the privilege we demand for ourselves? Or will we act inconsistently? I repeat again if we err, let us err on the side of charity.

EDWARD MASON.

The Commission having in charge Governor West, of Utah, has issued a proclamation warning all Mormon immigrants to that Territory, against violation of the law against polygamy.

Mount Zion, Church Bates Co., Mo.

The Brethren of Mount Zion church have decided to hold a Love Feast on the 9th of Oct. 1886, at the commodious United Brethren church at Crescent Hill, 2½ miles north of Adrian, Mo. A general invitation is extended to all, and especially to the ministering brethren.

It was further decided to hold a general council meeting at 11 o'clock, on same day of communion, (9th of Oct.) the chief aim of which will be to see whether we can not put an evangelist in the field. In this we ask the cooperation of the surrounding congregations. So we again extend the invitation and say to the Brethren as many as can come up to the help of the Lord. The time has come when something in this direction must be done. We know of several places that we think if there was preaching done and an efficient evangelist was looking after the interests of the cause, that churches could be organized and many that are engaged in the service of sin could be induced to serve the Lord. But what are we doing in this direction. It seems to me we are virtually saying a little more folding of the hands, a little more sleep, a little more slumber, and thus granting the devil's request. So come, come brethren, let us have a general pull all along the line and the Lord will bless the effort.

Those coming by rail road will stop off at Adrian where they will be met and cared for, but don't fail to be on time for the missionary council. If any further information is desired it will be cheerfully given if you will address me at Adrian, Bates co., Mo.

AARON SHOWALTER.

Dowagiac, Mich.

Sept. 21.—Our communion is a thing of the past, in action, but in feelings I hope it never will be forgotten. Our beloved brothers Rittger's, Ewing and Bro. Ewing's wife and sister Whitmer, from South Bend, also old Bro. Price and wife from Bary county, came over and we had another of those soul-cheering seasons again. One could not very well help enjoying himself in such company. We were made to sit and ride together in heavenly places. Come brethren and sisters, don't be content to live always in the lower story of the ark but come up higher; for then you know you get near the light, the Son of Righteousness. There can be no need of any going grooping their way here in darkness and uncertainty. There is no excuse for us as long as the great physician stands ready to open your eyes, unstop the deaf ear and make the lame to walk.

Now brethren I speak spiritually. We should not be deformed. Paul says we should run the race set before us, but you see that if we are spiritual cripples we cannot run. Now if any who read this are spiritual cripples, go to the great physician and be healed at once and if there is any living on grumbler street, do for your own sake, move out on thanksgiving street and you will feel much better.

Now may the God of all grace be with his church.

WALTER CLARK.